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cabin, bunkhouse, and the residences of sons-in-law. From here the people go out to hunt, fish, and trap from early fall to late spring. Such a settlement is generally identified with its oldest resident, who lives here with his family and anyone else who has been invited or accepted to trap on the owner's trap line. Due to the long period in which brush and firewood have been gathered around most settlements, the surrounding area is generally well cleared and presents a spacious open appearance in the otherwise forested environment. An attempt is made to keep the immediate environs of a settlement free of willow and other brush (see Fig. 5).

As has already been pointed out, the structures in a settlement are arranged without regard to pattern. Generally they are on one side of a worn and narrow path which skirts the river. From the settlement, trails radiate to other settlements, to Lower Post, and to the trap line. It is not unusual for settlements to be moved a short distance up or downstream and even across the river. Such moving probably occurs when the wood supply in a vicinity becomes exhausted.

Garbage and slop, which is not fed to dogs, is commonly poured over the cutbank. Behind the settlement, in the toilet brush, one encounters piles of moosehair and discarded clothing.

TRAVEL AND TRANSPORTATION

The most important of the exploitative activities discussed—hunting and trapping—can be efficiently carried on only after the people have moved from the relatively populous trading center to the isolated winter settlements. Here it is once more necessary for each family to spread out across the surrounding country to intercept game and fur. Since a considerable portion of the resources derived from the environment are not directly consumed, but are exchanged for traders' food and capital goods, movement back to the trading post is also essential. In brief, Kaska society is, by adaptive necessity, extremely dependent upon mobility.

Two types of travel and transportation may be distinguished for the Indians, long distance and local movement. The first type includes the movement of people with their furs and belongings to Lower Post and their return to the winter homes with food and other supplies. The distance involved in such travel varies, depending on the tribal district and the location of the winter settlement within it. Generally in this form of transportation, goods must be hauled from fifteen to seventy miles. The second type, local movement, designates the mobility of people and goods taking place within the tribal district. Such local travel includes the movement of persons from the settlements to temporary hunting and trap line camps, to fishing sites, and to neighboring winter settlements.

In order to avoid the needless duplication of the words "travel and transportation" it may be pointed out that practically all travel involves the simultaneous transportation of goods. Similarly transportation cannot be accomplished without travel by the owner or his representative. In general a person rarely undertakes more than a day's travel without company.

Summer travel is carried out over trails and rivers. In winter people generally travel over trails, although they also utilize the frozen surfaces of rivers and lakes. Summer trails are

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764 willow, and weeds. Crosses mark most of these graves and there are also a few wire fences.
● [351] One grave house may also be seen; apparently it covers a Tahltan burial.

The following record of Lady Metïa's funeral was made at Old Man's place, November 18, 1945.

[493] A sleigh was used to transport the completed coffin to the death camp, Raymond Donnelly setting himself between the shaft bars to pull the vehicle. When he arrived at the tent frame where the body was waiting, Harry Lang assisted the youth in carrying the box through the narrow entrance, which Mrs. Man later axed away in order to facilitate the coffin's removal. Harry and Raymond placed the body in the box as Mrs. Man, Lady Suza, and Paulette Donnelly watched from the entrance. At this point it was discovered that the sides of the coffin were too low, so that the head of the deceased protruded. Hans was called and dispatched to the carpentering place for additional short pieces of lumber, which could be inserted as wedges to support the lid above the projecting head. Hans found some lumber which Old Man had hewed for skin stretchers and these were axed to fit the width of the coffin and increase the height of the back end of the box. The sides thus left open were covered with the draping that had previously been allowed to overlap the undersurface of the cover.

The coffin was carried out of the tent by Harry and Raymond and placed on a sleigh. Paulette lashed the box to the vehicle, while Raymond began to hitch up five dogs. The men and boys retained the usual emotional imperturbability during this work, but Paulette and her sisters, Anna and Louise, chatted unconcernedly and even laughed at the ethnographer's photographic activities. Meanwhile Harry and Hans had gone into the latter's tent to drink tea and warm up (the temperature was more than twenty degrees below zero, Fahrenheit). When they were through they secured a pick, mattock, and shovel and returned to the carpentering place to prepare a cross out of a red spruce sapling about two inches in diameter. Raymond meanwhile started the sleigh toward the graveyard, riding on the back part of the way. Behind followed a straggling procession including Old Man, his wife, Lady Suza accompanied by Louisa Man, and the ethnographer. When the going became steep and the weight too heavy for the dogs, Raymond suggested that the mourners proceed. He and Louisa, with the ethnographer's assistance, then aided the animals up the steep incline to the burial hill (Plate 12, A). Meanwhile Harry and Hans caught up with the funeral procession and quickly went ahead to prepare the grave.

Early in the morning a large fire had been built on the gravesite in order to thaw the ground for digging. The burned wood was now raked away and the men took turns digging through the still frozen earth with pick and mattock. Raymond, Old Man, and the ethnographer assisted in shoveling the dirt out of the hole. A stick was used to obtain the dimensions of the coffin and to guide the progress of the gravedigging. The work went slowly. In the lower portion of the ground the soil was not yet frozen, and here somewhat faster digging was possible. Nevertheless, darkness overtook the workers before the hole could be excavated to a depth of between four and five feet. Meanwhile the women stood on green brush around a fire which Louisa had kindled thirty feet behind the grave. The evening was intensely cold and overcast, the gathering darkness rapidly obscuring the attractive view which the ridge afforded of the snowcovered Simpson Mountains to the northeast and the Cassiar range to the west.

Two poles, about two inches in diameter, were laid at the upper and lower ends of the burial pit and two similarly placed poles spanned the top of the shaft. The coffin was carried to the grave and rested on the latter poles. The women now moved close to the grave. A quarter inch rope was twice passed under the coffin. With this rope one man lifted the upper end of the

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box, while two men supported the lower portion. The top poles were pulled free. The man at the upper end of the pit ordered the lower end to be lowered as far as possible whereupon he let his own end drop into the grave, the length and width of which barely accommodated the coffin. The rope was then pulled up. Old Man, removing one mitten, bent down and tossed a handful of earth on top of the coffin. Mrs. Man and Lady Suza followed suit, but without removing their mittens. Harry and Hans then began to shovel dirt into the grave and the other people started returning to the settlement. During the digging of the grave only Lady Suza was tense and mute. The other people, including the working men, chatted of many things without any show of constraint.

Mourning by closely related kin may continue for several months, morning being a time when a woman will feel particularly sad and apt to cry. In time the intensity of mourning wears off. It is, however, often promoted when women are intoxicated, weeping or even sobbing for long deceased children being a characteristic feature of women's drinking.

Sometime after the interment of the deceased, the clothing worn by the individual at the time of death is burned. Any other possessions, such as packsacks and blankets, which are worn out or old and not desired by relatives as mementos, are also destroyed. Other possessions, like guns, files, axes, and snowshoes are distributed to relatives and friends. Good quality blankets and eiderdowns, after being kept out of use for a time, are thoroughly washed with soap and water and rinsed for future use by members of the deceased person's family. Certain decorative possessions, such as fancy moccasins or an ornamented dog harness, are kept as mementos by a surviving parent, a spouse, or child. A woman may also keep her dead mother's tanning tools. Old Man reported that he could never leave his present home for if he started to "move around" he would lose clothing and other objects that had been associated with his dead son and to which he wanted to hold on. He still used his deceased daughter's silver plated cup, referring to it as "the ghost cup." The dwelling in which the person died remains uninhabited for a week or two and is then reoccupied. Sometimes a tent frame or tent is permanently abandoned following death.

Following the death of a husband or wife, young children may be raised by the surviving spouse or given in adoption. A man will generally entrust the care of his children to his mother-in-law. When Mary Wiley's husband died in the spring of 1945, the latter's brother, Edward Cross, took the widow to his trap line. Old Man explained that Edward did not want his sister-in-law to "run around" too soon after her husband's death. It is felt that a widow should wait at least a year before seeking new attachments. Following the death of her husband, a woman retains his name until she remarries.

As participants of the Roman Catholic Church, most of the Kaska have been taught to pray for the dead. Such prayers, however, are rarely said outside of church services. Following the burial of the body, there is little tendency to revisit the graveyard. In the fall of 1945, River Joe asked his son-in-law, Louis Maza, to construct a fence around the plot where Joe's wife and Louis' baby were buried. Following the completion of the fence, he placed a purchased gravestone over his wife's grave. A few days before this occasion Joe accompanied his son-in-law to Old Kean's place, where the rest of the Upper Liard Indians were temporarily staying, and invited them to share a brew. There would be a "little party," he explained, to celebrate the erection of the stone and the completion of the graveyard fence. A